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Extracted from a little work entitled

Advice to A Young Christian,

ON THE IMPORTANCE OF AIMING AT AN ELEVATED STANDARD OF PIETY.—*By a Village Pastor.*

LETTER II.

Dear Young Friend,

Among the first temptations which you will probably experience will be an effort, on the part of your spiritual enemies, to seduce you back to the pleasures of the world. Sometimes it will be a direct and powerful attack. The ways of religion will be represented as difficult, whilst those of worldly pleasure will be strewed with flowers. "What," the tempter will exclaim, "shall one so young, so susceptible of enjoyment from all the varied delights of sense—one who has it in her power to command almost any imaginable happiness—shall she put on the grave aspect of piety, and thus debar herself from every innocent pleasure? Look abroad, see thy young companions, how their hearts beat with rapture, as they float amid the circles of beauty and of fashion. Why shouldst thou become a sober religionist, when thou art ripening for so much bliss?" In such false and flattering colours, will the tempter array the world. Knowing that vanity is one of the strongest principles of our depraved nature, he will constantly, and often successfully, appeal to it. His flatteries will respect your person, your accomplishments, your fortune. He will suggest that with such advantages, the world must pay you homage, and become a sort of perpetual paradise.

Had you, my young friend, been one of pleasure's gay votaries, as *I* have been, he could not, and probably he would not, thus address you. I could say, from experience—thou seducing spirit, what thou sayest is false. Have I not mingled in the festival? Have I not courted pleasure in the brilliant assembly, and the crowded theatre, where beauty and wealth have poured around their shining and fascinating attractions? And what did I ever gain? A momentary rapture, I admit; an exhilation of spirits, and a temporary oblivion of my cares. But this was all. And even these transitory joys were not unalloyed. Jealousy, and envy, and hatred, and disappointment, would occasionally let fall the bitter drop, as the cup was passing to the lip; and satiety, disgust, and self-loathing, would succeed. But conscience was more powerful than all. What restless hours of wakeful solicitude, what anticipated wrath, what vain resolutions, what unavailing regrets! And shall the tempter tell me, that the pleasures of the world are worthy to be preferred to the calm delight of communion with God, and the high enjoyments of religion? "He was a liar from the beginning," and when, my young Christian friend, he assaults you with such suggestions, or when, through his emissaries in human form, he would seduce you from your allegiance, recollect his character, resist his suggestions—and, according to the promise "he will flee from you."

But it is far more probable, that his insinuations will be almost imperceptible. A direct and powerful attack may throw a Christian on his face, and overwhelm him with agony; but Judah's lion shall appear, and affright the bold adversary. It is when your spiritual enemies are making a gradual advance on your purity and devotedness, that they are most to be dreaded, as most likely to be successful. Now, you are, I trust conscientious in the discharge of the duty of private devotion. You love to retire from human observation, to commune with God. I would fain believe, that you are never so happy as when thus engaged; that you have a consecrated spot, which you call your Bethel, where the soul daily drinks in the waters of life.

Happy, dear youth, happy will you be, if that Bethel is always thus attractive and interesting. But the great danger is, that it will be neglected, and perhaps forsaken. You are ready to exclaim, "impossible! I shall never cease to pray. I could sooner dispense with my daily food, than forego the privileges of a throne of grace." This is the language of sincerity, I doubt not. You verily think so; but how little do you know the temptations which surround you, and the deceitfulness of your own heart! You have much to fear.

When called myself from nature's darkness, and made, as I hope, to taste the sweetness of redeeming love, I was of the same opinion. I had waked up in a new world. 'Twas as if the Creator had formed a new being, akin to the happy spirits in heaven, and dropped him on the earth, in the spring time of nature's magnificence and beauty. The foliage seemed greener and fresher than ever. The dew-drops glittered more brilliantly; the sky looked purer; and every thing seemed to shine and wave, in silent but emphatic praise of God, their Creator. My soul beat in happy unison with these silent worshippers, and methought I could never cease to sing and pray. My very being seemed to consist in it. But has it been so ever since? Oh ye hours of anguish, ye days of sensuality—ambition—and folly; ye can say how guilty, how careless, how ungrateful, I have been. Little did I then dream of loving and serving the world. I thought I could have spent an eternity of happiness, on some lonely rock in the ocean, if God were with me there. I thought my soul would never forsake him, nor my voice ever be silent in his praise. But I knew not my own heart, nor the power of the world's allurements.

Now do not suppose, that because I and others have been tempted to backslide, and have yielded to the temptation, you must necessarily follow our disgraceful defection. I hope you never will. If you are a child of God, you need not. You may go "from strength to strength." You may accomplish victory after victory. God grant that you may.

But, should you, by mournful experience, have to look upon yourself as a backslider, you will remember this warning, and wish you had heeded it. Like the prodigal, you will be in spiritual beggary. I know of no condition, except that of hardened impenitence, more pitiable than the condition of a backslider. Conscience is too quick to allow him to enjoy the world; and religion is too much neglected to yield him the smallest comfort. He lives in disquietude, and anguish, until he repents, and finds anew the favour of his God.

Scriptural Education in Ireland.

Great Protestant Meeting in London.

Feb. 8th.—This morning as I passed Exeter Hall, my attention was attracted by a crowd of gentlemen and ladies, waiting admittance to the great Assembly Room, known under that name. I stopped to look at the fresh placards posted at the door, and discovered it was a special meeting of the *London Hibernian Society*, headed "*Scriptural Education*," "the Bible, the whole Bible and nothing but the Bible." and from the very respectable appearance of the crowd, assembling an hour before the time of taking the chair, and the numerous carriages driving up, I inferred with certainty that something of interest was expected. Not being committed by any engagement with a second person, I resolved forthwith to see what this thing might be, and turned into a reading room to await the hour. I entered the Hall (a magnificent hall it is) a quarter before twelve, and found it nearly filled with the first class of society, and the platform crowded with the clergy and nobility; as appeared afterwards, a particular set of these two classes, such as sympathize in the more active, benevolent, and generous spirit of the age; a company and an occasion quite congenial to my feelings. The assembly numbered about three thousand.

It appeared from the resolutions and speeches, that government had recently withdrawn its patronage from the benevolent efforts to educate the poor children of Ireland, as being obnoxious to the Romish clergy, and had devised a new project of accomplishing the same object in a less objectionable manner; that is, withdrawing the Bible from the schools, or allowing only the use of such selections as might be agreeable to the Romish clergy. The zealous Protestants of the establishment, whose labour of love was likely to receive damage by this new measure, took fire at it, as might be expected. It was clearly proved, that the system of benevolent efforts for the poor of Ireland, in the way of educating their children, had worked well for some twenty years and more; and that the work was rapidly advancing; that notwithstanding the opposition of the Romish priests, their people would avail themselves of the advantages proffered, and thus get access to the Bible, which had been made a school-book. It was indeed a spirit stirring theme, and from the freshness of the occasion, and withal from a willingness extensively existing to raise a popular current against the present government, who seem evidently to have erred in this particular, the occasion was seized and most effectually employed to call into action all the sleeping jealousies of the Protestant establishment of England in relation to the Romish church. Here the government of Great Britain, one of whose chief glories for ages had been a vindication of the Protestant faith, was found for the first time to use the language of one of the chief speakers, "truckling to popery." "We were doing well in a benevolent effort for poor and suffering Ireland, in which all are free to act, without being chargeable with encroaching on the religious rights of others, with some little patronage indeed from government, by no means inconsistent with its Protestant character, and behold! this patronage is not only withdrawn from us, but thrown into the other scale, and made to work for the Romish church what she could not do for herself!"

Lord Kenyon was among the speakers on the occasion, and also a Mr. Melville, who was quite eloquent. He concluded an eloquent passage with this language: "We bow submissively to our rulers; but when they lay their hand upon the Bible, they touch the charter of their own authority." This sentiment was received by an attempt at nine cheers, or rather, I might say, ten thousand. For hats and arms were instantly in full swing all over the assembly, and hundreds of stentorian voices roared out "confusion worse confounded," in the midst of a universal and long continued clapping of hands and stamping of feet. So they do things here in religious assemblies of such a sort. And not unfrequently the highest sentiments of devotion, and for that very reason, receive a notice of this kind, in a smaller degree, but yet clamorous. It is given as an expression of sympathy, and produces a very animating effect with those accustomed to it.

From the Rochester Observer.

Encouragement to Bible Classes.

From a professional man, whose influence and efforts to advance the cause of Christ are well known in the section of country where he resides.

"SEARCH THE SCRIPTURES."

For some time past I have been inclined to think the following facts sufficiently interesting to be made public. If this opinion accords with your judgment please give them a place in your valuable paper.

I reside in a sweet little hamlet, in the country of Yates, embracing some twenty-five or thirty families. In the fall of 1828, deprived as we then were of a clergyman resident amongst us, under whose care we might more appropriately have placed ourselves, a few individuals proposed the establishment of a Bible class to be committed to the care of a *layman*, (who, aided by a set of Scott's Family Bible, was supposed capable of making it interesting,) and for the purpose of giving it character and solemnity, the following paper was drawn off by us and signed by the superintendent and each member.

"Under a solemn sense of the necessity of obedience to the command to 'search the Scriptures' and encouraged by the gracious promise that those 'that seek me early shall find me,' we who have signed our names to this paper do promise, and hold ourselves morally bound to each other and to our superintendant to attend punctually a Bible class in ———, (of which all who sign this paper shall be members,) once, at least, in each week, at such place as a majority of us shall from time to time designate. And may the great Shepherd of Israel, that leadest Joseph like a flock. guide and direct us: that in these our efforts for the acquisition of religious truth we may be blest, and that the information thus acquired, under Him, may make us wise unto salvation. Dated Nov. 9, 1828."

To this paper are appended eighteen names; seven females, and eleven males. Of this number at THAT time one male and one female only were professors of religion; *now all*, save two, are credible members of the church of our blessed Redeemer; and these two have had, at different times, deep and pungent convictions; we still strongly hope for them, we still pray that God would glorify himself in their conversion, and that ALL of us who have been thus associated on earth may at last "rejoice, no wanderer lost," in Heaven.

How interesting, dear sir, are these facts! What encouragement to "search the Scriptures;" what incentives to prayer! While glancing my eye over this list of dear names, now lying before me, I see too the appeal, "May the great Shepherd of Israel that leadest Joseph like a flock, guide and dirent us, that in these our efforts for the acquisition of religious truth we may be blest; and that the information thus acquired, under him, may make us wise unto salvation." Yours, &c.

THE SUPERINTENDANT.

From the Sunday School Journal.

'Who are these that fly as a cloud?'

We scarcely open a journal of religious intelligence that does not contain some evidence of the blessing of God on Sunday-schools.

The March number of the Home Missionary contains notices of 785 conversions, many of which were in Sunday-schools and Bible classes.

We learn from Goshen, N. Y. that of the 92 added to that church within two years, forty-six were connected with the Sabbath-schools; and of fifty-four which were added at a late communion, on examination, (included in the ninety-two,) twenty-nine were from the Sabbath-school. At a late communion season, there were ten added on examination, and seven on certificate. Of the ten, eight were from the Sabbath-school. Most of the teachers have become professors, and a number of the children have been deeply affected with the truths which they have learned in the school, and seem to be true disciples of Christ.

In the Westfield (Mass.) Baptist Associatton, six teachers and thirty-two scholars have made a profession of religion the last year; and in North Bridgewater (Mass.) school, nine teachers and seven scholars.

In a Bible class in Rochester, N. Y. of eighteen members, only two of whom were religious when the class was formed, only two are now otherwise.

In New Hartford, Conn. (population 900,) 295 are members of the church. Of 95 lately added, *twenty* were between eleven and fifteen.

In fourteen schools in a section of the State of Connecticut, from which reports have been received, it appears that, besides several cases of conversion not numbered, forty-six teachers and 179 scholars have publicly professed religion within the last year; fourteen are now preparing for the ministry.

In eleven of twenty-five parishes in Litchfield and Fairfield counties, (Conn.) visited by the Corresponding Secretary of the Connecticut State Union, sixty-eight teachers and seventy scholars have united with the church during the year.

In the report of the Brooklyn (Conn.) Sunday-school, it is stated that there are two Bible classes. The female class consists of fifty members, twenty of whom are believed to have become children of God during the last year, and eighteen of whom were professedly so before. The male class consists of eighteen, and of these ten have become subjects of grace durig the year. So that of seventy pupils, thirty have chosen a good part, and twenty-five had done so before; leaving fifteen only of the whole number unconverted. Four are now in the early stages of preparation for the ministry.

In the Washington (Conn.) Sabbath-school, two or three whole classes are subjects of the revival. "Three teachers and thirty-seven scholars stood up together, and took the vows of God upon them."

In Humphreysville (Conn.) every child, of suitable age, belonging to the congregation, is in the Sunday-school.

A teacher, who addressed the Sunday-school Record, states, that between twenty and thirty youth have been successively members of his class during the last eight years, of whom NINETEEN have become subjects of the renewing grace of God.

The River Jordan.

The following article was translated for the Episcopal Watchman, from the "Youth's Friend," a paper recently established by the Rev. Mr. Brewer, at Smyrna, in Asia.

"The only large river of Palestine is the Jordan, which has its source in the little lake Phiala, at the foot of Mount Libanus. After passing under ground, a considerable distance, it rushes forth with great violence at Cesarea-Philippi, afterwards runs four hours (leagues) further, and discharges its waters into lake Meromia.

"In the spring, lake Meromia, when its waters have risen, extends six miles, or the distance of two hours, in length, and three and a half miles in breadth. In summer it is almost dry. In some parts it (the bed of the lake) is sowed with rice, but, generally, it is covered with rushes which afford a shelter and hiding place for wild beasts.

"The Jordan, leaving lake Meromia about four hours (leagues) distance, enters Gennessaret, so frequently referred to in the holy Scriptures, which is called also the sea of Galilee, or Tiberias. The waters of this lake, which is sixteen miles long and five broad, are pure, and full of fish. It is surrounded by fruitful hills, and by mountains, from which many streams descend.

"The breadth of the Jordan, at its leaving Lake Gennessaret, is upwards of one hundred and fifty feet, and its depth seven feet. It runs with many windings through the plain, which takes its name of the country about Jordan from this river. It receives from the west five streams, which are but little known. From the east it receives the Tabboc, the Jezer, the Kerith, and the torrent (brook,) flowing only in summer, Accacia, which takes it name from the valley so called.

"The Jordan has its source from the perpetual snows of Antilibanus. Hence, in the time of reaping, which is about the end of April, when it receives the dissolving snows of that mountain, it runs with violence and overflows its highest banks. Near to Jericho the river divides into two branches. The water-channel is, all the year, seventy to eighty feet of depth. It is said, however, to be in some places, occasionally fordable. The course of the river is from north to south, and its length from Cesarea-Philippi until it enters the sea of Sodom is about one hundred miles, or thirty-three hours, and half that distance from the place where it leaves the lake Gennessaret."

Sault St. Marie.

Extract of a letter from a Surgeon at Fort Brady, Sault St. Marie, addressed to his friend in New York, Jan. 26th, 1832.

"The temperance reformation has been almost, I may say quite, complete in our camp. I believe there is no spirits at the post, except what is among my hospital stores; and, as has been the case in other places, this change has been followed by a remarkable improvement in morals and manners.

"We have among the soldiers quite a number of professing christians and several are now every day becoming serious.

"I also take great pleasure in informing you of powerful movements of a similar nature among the Indians, which still continue. If any thing effectual can ever be done for this miserable race, now appears to be a most acceptable time. Their eagerness for instruction is very great, and, I have no doubt, the introduction of letters among them with be accompanied by as manifest and powerful effects, as among the Sandwich Islanders; that is, taking into consideration the unfavourable circumstances of their greater comparative poverty, their dispersed way of life, and the ruggedness of their soil and climate. I am urging every means in my power to procure a printing press, and am not anxious to leave this station, until I have done all I can towards printing the New Testament at least in Indian. My translation of the New Testament wants about twenty days work to be complete. Could the christian public be as well satisfied as to the benefit that would result from the printing as I am, I have no doubt the means would be furnished; and that more information may exist on the subject, I am in hopes that some of the people interested in foreign missions, will make us a visit next summer."

Youthful Efforts.

Some of the greatest intellectual efforts which the world has ever seen, have been put forward at a comparative early age. Pope wrote his Essay on Criticism when he was only about twenty years of age. Pascal at about twenty-three demonstrated the phenomena of the gravity of the air. At the same age Calvin wrote his Institutes. And Euler, at thirty-two or thirty-three, gained with Maclauin and D. Bernouilli, the prize of the academy of Paris, for his treatise on the nature of tides. These are a few only of the instances of youthful greatness which might be adduced. Facts of this kind show the importance of beginning early, whether in intellectual or moral cultivation, alike from the prospect that even at this period, signal service may be rendered to the cause of learning or religion, and from a possibility that youth is all the time in which Providence designs that the achievement shall be made, if made at all.—*Ch. Spec.*

From Badger's Weekly Messenger.

Are pecuniary difficulties favorable to Literary acquisitions?

It is easy to show that want of money is usually want of power. The universal scrambling for wealth in this world shows its importance. Surely if it were not the *ne plus ultra* of earthly happiness to be rich, every body would not be toiling for it. It is easy to show that wealth is important to the student as well as to others. By wealth I mean a competency—a feedom from want of embarrasment. This is important to the student in the first place, that his mind may be free from solicitude and fit for intense application. In the next place, he must have money to purchase books, apparatus, and instruction. It seems perfectly apparent that a young man whose pecuniary resources make him entirely easy, both as to the present and the future, and enable him to command his whole time and thoughts, and to obtain every needful aid, is much more likely to make high intellectual attainments than one who is so embarrassed as to be obliged during the whole course of his education, to give constantly, large portions of time and thought to obtain the means of pursuing it. It is not necessary to enter into an argument to prove that while he is contriving ways and means to pay his bills, he cannot be solving problems in Euclid; and while he spends his vacations in teaching school, he cannot go on with his studies. All this is so plain, that no body can help admitting the *reasonableness* of the belief that pecuniary difficulties are unfavorable to literary attainments. But, like many other very rational theories which are supported only by argument, it wants one thing to make it perfectly satisfactory—and that is the support of facts.

Facts have been justly, as well as beautifully, styled "the grand artillery of the moral world." Woe to the theory, however plausible, against which this artillery is arrayed! This happens to be one of those unfortunate theories—one of the most reasonable propositions in the world—and yet it is not true! and in this matter-of-fact community, our theories, as well as our novels, must be "founded on fact." As "facts are stubborn things," and will not yield to *us*, there is no alternative but for us to yield to them. It is proverbial that none are so great as self-made men. Giant entellect is the result of giant effort, and this is generally found among those whose circumstances *oblige* them to make the greatest efforts. The mind, like the body, acquires health by exercise; and bodily inaction is not more fatal to bodily vigor, than mental inaction is to mental vigor. But indolence is natural to both; and the mind will not act, except in a desultory and playful manner, unless forced to it by strong motive. There is wonderful power in an emergency. Great occasions make great men. Every mental exertion prepares the way for another, and makes it easier; knowledge is not to be locked up as fast as gain, like the miser's gold, but every new acquisition is so much added to the student's capital, with which he is to gain more. And so with the mind—by each effort it is made stronger for the next. If an individual has any great thing to accomplish, he will lay out his plans accordingly, and put forth efforts proportioned to the object to be attained. It is commonly remarked that men who have large families and heavy expenses, as often become wealthy as those who have none. The man who sets out with wealth, is more likely to become poor, than the poor man is to remain so. On the same principle the poor student is likely to succeed better than the rich one. The difficulties he must overcome, and the exertion he has to make, impart to his mind a vigor and enterprise which will more than atone for his loss of time and external advantages. It has been well remarked, that "the great work of education is to teach the mind the extent of its powers and the way to use them." Poverty is a severe disciplinarian, but its restraints are salutary; and there is, after all, some connection between "contriving ways and means," and solving problems. It is true in almost every thing, that the more we do, the more we can do; and particularly so with regard to mental efforts.

The first paragraph in the biographies of great men generally runs thus: "He was born in an obscure village, of poor but industrious parents, and had very few advantages of early education." And then follows an account of his struggles to overcome the impediments, and his final success.

But we need not look into biography or history for illustrations—our own observation furnishes them in abundance.

S. J.

From the Christian Index.

The Doctrine of Selection.

It appears to me that no intelligent reader of the Bible can doubt that it contains a doctrine of *selection* of individuals to be delivered from sin. The original words translated elect, election, are exactly synonymous with our words select and selection. The original word, as every school boy in Greek knows, is compounded of two words, the one signifying, out of, the other, I choose. If then, the Bible teaches any thing, it teaches in numberless passages, that God has chosen out of a rebellious race those whom he will sanctify and thus constitute heirs of a heavenly kingdom. Here all intelligent and candid readers of the Bible must agree. The only ground for dispute is not in regard to the fact of selection, but as to the reason of it. Some hold that men select themselves to be "conformed to the image" of Christ, and in consequence of this self-selection are chosen of God to the same glorious end. But on this hypothesis, it seems to me the Apostles were very unhappy in some of their application of Old Testament facts, as well as the statement of truths communicated to themselves. An instance of this occurs in the eleventh chapter of the Epistle to the Romans. The Apostle referring to the complaint made by an ancient prophet quotes thus: "But what saith the answer of God? I have reserved unto myself seven thousand men, who have not bowed the knee to the image of Baal;" he then adds, "even so then at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works, &c." Chap. xi. 4, 5, 6.—Did the men referred to, reserve themselves to God, in such sense that his reservation of them was a consequence, or was it only as a consequence of his reservation that they were kept from sin? In the former case, the election was clearly 'of works!' in the latter 'of grace.' But, upon whatsoever principle that election proceeded, the same was manifest in the selection of the Jews in the days of the Apostle to sanctification through Christ. The apostle's declaration, however, cuts off the necessity for the argument from analogy. He expressly denies that the selection was "of works." If the writer can comprehend either Greek or English, this passage is a denial, point blank, of the idea in every form, that men are chosen to be heirs of salvation, "in consequence of their foreseen faith or good works."

This may be thought a light mode of settling such a controversy, but a single declaration of Scripture, when direct and clear in its bearing, is sufficient in any case of this kind. The passages that are supposed to require a modification of those now quoted, only require that no unnecessary inferences be drawn from them. They forbid that any thing should be inferred against the idea of entire freedom of choice, and liberty of acting on the part of man.

Much of the prejudice against this doctrine arises from the caricatures of it given by its opponents. It is seldom stated as held by its defenders, and always accompanied by inferences that flow only from statements which they cordially reject.

C. S. A.

Reinhard's "Experience."

Here, however, I must give you a glance into my heart, which will perhaps, fill you with great surprise; but which will completely solve for you the riddle of my unshaken adherence to the Gospel in general, and to the doctrines of our church in particular. To do it in a few words, in the relation in which I stand to God, I need a *Saviour* and *Mediator*, and just such an one as *Christ is.* After having paid long and close attention to my heart and its real condition, as well as to the language of my moral feelings, I find myself totally unable to comprehend, how any one can be bold enough to rely confidently upon his own virtue in the presence of God or even to expect the Grace of God and the forgiveness of his sins, without having received some express assurance from his Maker to this effect. The natural condition of the human heart appears to me to be so misereble and distracted, I have found every thing denominated human virtue so very defective in myself and others, and so far below every thing which God may and must require of his rational creatures; that I cannot and never could, see how it is possible for the sinner to be rendered worthy and certain of the grace of God, and be brought into better relations to him, without his help, and a divine contrivance for this particular purpose. That the guilt of sins once committed can never be diminished, much less taken away, by any subsequent reformation, is as clear as the sun. On the other hand, it will only be rendered so much the greater thereby, inasmuch as the fact, that the man acts differently now, shows that he might have done so before, if he had earnestly desired to. And as to this reformation, however real and thorough, what is it? O! I appeal to every one possessed of tender susceptible moral feelings, and acquainted with the qualities of a good action, to tell me, whether it can meet with the approbation of the Supreme and Omniscient Judge. Will the best of men be able to extol their virtue before him? Will not all their courage fail when examined in the presence of their Maker? Will they not be obliged to confess, that the very best actions they ever performed are not only entirely destitute of merit, but in addition thereto, so very defective and so far below every thing which God may and must require, that, instead of expecting complete justification, or, perhaps, a reward, they will have to entreat for connivance and forbearance? This humiliating feeling of personal unworthiness has not only not been diminished in me, as I have advanced in goodness, but been rendered stronger and more vivid. Indeed, the defectiveness of human virtue must necessarily become more striking, in exact proportion as the moral sensibilities are purified and quickened by the progress of reformation; for he who has made advances in goodness, will be more pained at little faults and impurities, which the unreformed and beginners in virtue do not even perceive, than the latter at gross errors.

Such being the language and character of my moral feelings, it is absolutely necessary to my tranquility for me to have a declaration from God himself, that he is able and willing to forgive sin: and also a knowledge of the means by which this can be done in a way in every respect worthy of God, and adapted to the moral nature of man.—The divine institution, agreeably to which, through Christ and his death, all sinners who assent to the conditions, can be pardoned, seems to me to unite in itself every thing that can be wished for, in this respect. With it, I cannot myself dispense; for, by means of it, though conscious of my sins and imperfections, I have confidence in God, inasmuch as it takes away the necessity of my obtaining the favor of God by my own merits, a thing impossible, and authorizes me to accept the love of God in Christ. My joy in God rests upon the assurance, that in hoping and praying, I can appeal, not to personal merit, for of this I have none, but to the merit and mediation of a person whom God has, in the most explicit terms, announced and distinguished, as the one through whom salvation can be conferred upon our race. That a faithful adherence to this supreme and adorable Saviour is exalting to the mind; that a close and intimate communion with him exerts a wonderful influence in purifying the heart and leading one on diligently to make attainments in holiness; that daily occupation with him, and the inspiring contemplation of his exaltation and his example, prove a blessing to the whole internal man; and finally, that he who can say, "Nevertheless, I live, yet not I, but Christ liveth in me," has acquired new power, and another and more exalted mode of existence;—all this, every one who has, from his whole heart yielded obedience to the conditions laid down by God, for acceptance in Christ, knows by experience; and others would not understand me, should I attempt to tell them ever so much about it.—*Memors and Confessions.*

A Good Wife.

For his second wife Reinhard selected the daughter of Von Charpentier, captain of the mines, and immortal as a mineralogist and metallurgist in the annals of Freyberg, and the history of the art of mining. She was of a family distinguished for the union of uprightness and hospitality with the finest sense of art, and frequented by men of genius from both the north and the south of Germany,—was amiable, full of soul, blessed with excellencies of body and mind, and adorned with the female virtues. She carefully studied the character of her husband, and endeavored to render his troublesome life easy, useful and happy. Indeed, as Reinhard's study door generally stood open, so that his study and parlor constitu- as it were but one room, she may be said to have been always present with him while he was engaged in his domestic business; never interrupting him, but ever faithful, watchful, and tenderly attentive to his wants. He could not feel solitary while she was about him. Sometimes she acted as his librarian, and directed his letters; at others, as his travelling marshal. She read, sung, or played to him on the harpsichord, to comfort him when weary, and watched over him with the tenderest and most affectionate solicitude in his sickness, and to the last moment of his life, seldom calling to her aid the assistance of others, but presenting herself daily and hourly at his bed-side, in a manner which fully evinced the real pleasure she felt in being there. To her extraordinary efforts in taking care of Reinhard, we are, humanly speaking, indebted for the preservation of his life from the year 1803, and the blessing he proved during a space of nine years in preaching, writing and other labors, not only to Saxony, but to the whole Protestant world. With justice did he call her his guardian angel. Often in moments of severe anguish did he speak of her in grateful terms, and as his end drew near, return thanks to God for having sent him such a faithful nurse to pray and suffer with him, alleviate his pain and fill him with such joy and consolation. Nor will others soon forget her. Wherever the German language is spoken, Reinhard's sermons produce their legitimate effects upon the heart; and if any are left to rejoice at his lengthened activity, the name of Ernestine Reinhard and her domestic devotion will be mentioned with reverence and gratitude.—*Ib.*

Anecdote.

A minister once told me that he called to converse with a family on the subject of religion. A gay young lady perceived him through the window, and absconded through the back door to the house of a neighbour, saying as she ran, "He shall not get me this time." The minister came in disappointed. He bethought himself, however, of a method of reaching the fugitive, and picking up a Bible turned down a leaf at that passage: "The wicked flee when no man pursueth," and requested her mother to hand it to her when she should return. She returned in triumphant glee after the preacher had left the house, joyous in her thoughtlessness, when her mother showed her the passage. She looked at it; her countenance fell. The thought struck her that she could not fly from God, from whose searching eye, not the remotest distance, nor the deepest darkness could hide her. Deep convictions succeeded to serious reflections. She now sought the minister, and with weeping eyes made her apology to him, which was rather an humble confession than an apology. "Make your confession to God," said the pastor. "Who am I? You have done me neither offence nor injury. But you have greatly injured God and offended your Saviour, Miss A——, and to Him you must go."—*Bapt. Tract Magazine.*

The Cross.

A celebrated father of the church (Chrysostom), in remarking on the accomplishment of these words of the Prophet, "and his rest shall be glorious," says, in his fanciful manner, "the very form of his death is more glorious than a diadem. Therefore, kings, putting off the diadem, take up the cross, the symbol of his death: on the purple, the cross; in diadems, the cross; in prayers, the cross; on arms, the cross; on the holy table, the cross; and in every quarter of the world the cross shines more glorious that the sun." What in his days was fast quitting the heart, and taking its place among the baubles of outside show, degenerating into the sign of a wretched superstition, let us, in accordance with purer times, resume spiritually in our bosoms; when we rise, the cross; when we lie down, the cross; in our thoughts, the cross, in our studies the cross; in our conversation, the cross; every where, and at every time, the cross, shining more glorious than the sun.—Yea, let this, in our warfare below, become our sign, and in this we shall conquer.—*Evans's Sermons before the University of Cambridge.* London, 1830.

From the Philadelphian.

A National Debt,

Which has been overlooked in the adjustment of our finances.

When I hear it said that the national debt is nearly paid off, I am reminded of certain foreign claims upon us, which have not yet received proper consideration. There is one whole continent which has claims upon us of an immense amount, and of long standing. I refer to Africa. Her claims are not for such spoliations, as often are the subject of complaint between nations. The depredations, for which Africa asks indemnity, are of much more serious character. They are depredations committed upon the flesh and blood and souls of her children. She complains that we have torn from her without any provocation her own offspring, and have compelled them to drink the bitter draught of interminable slavery. Before the slave trade was denounced by Christian nations, American merchants sent their ships to Africa to plunder her of her unoffending inhabitants, and ten thousands of that ill-fated race were thus dragged into bondage by American hands. Many millions of African exiles have died in slavery in this country; and more than two millions, we now hold in bondage. These are the wrongs for which Africa asks indemnity. It is for these that a debt is due. And was there ever, in the history of human relations, a more sacred obligation, and one of more appalling magnitude? The expenditure of millions of dollars, and the sacrifice of thousands of lives in the cause of African improvement, would cancel but a fraction of it. But something may be done. We may perhaps pay the interest of the claim, if nothing more. The colonization of Africa, as proposed by the American Colonization Society, opens the way for making some indemnity for the wrongs we have committed upon her. We may send back her exiled children with the institutions of religion, and civilization. They will thus be raised from slavery to the enjoyment of national liberty, and will be placed in a situation highly favorable to the attainment of moral and religious character. Living in settlements along the coasts of their perseouted country, they will guard it against those fiends in human form, who come thither for the purpose of seizing and reducing to slavery its poor inhabitants. By their intercourse with the native tribes, they will extend the knowledge of the Gospel, and will thus become missionaries of salvation to their wretched countrymen. Here then a way is open to make some compensation for the wrongs committed upon the African race. Every individual who contributes to the funds of the Colonization Society helps to discharge the mighty debt.

As it is a national debt, it is said that Government should pay it. But the Government at present refuses to do this. And as the way is open for individual action, the obligation is thrown upon individuals; and let no one, especially, let no Christian who professes to practice both justice and mercy, plead exemption. J. C.

It is a fact, not generally known, that every incorporated library company is entitled, as a donation from Congress, to a copy of 'The Diplomatic Correspondence of the American Revolution' edited by Jared Sparks, Esq. in 12 volumes octavo. The work is valued at 50 dollars.—*Albany Daily Advertiser.*

From the Boston Recorder.

Whom does the Rum-dealing Professor of Religion serve?

The mere name of a Christian makes no man the servant of Christ. If these lines should meet the eye of any professor of religion who is engaged in the rum trade, I would say to him, whom are you serving in this traffic? Suppose Satan were incarnate,—and after what you have probably seen among some of your customers, such a supposition will require no very great effort of your imagination,—and suppose you should approach him and say,—"I am urged to relinquish the rum trade, what would you have me do?"—How think you he would reply? Would he not say,—"Never relinquish it. Rather strive to make it more extensive. For I know, from the experience of nearly six thousand years, that no instrument of destruction to body and soul is so efficient as rum. Hell is thronged with its victims. Nothing desolates the house of God like rum.—Nothing hardens the heart and sears the conscience like it. The interests of my kingdom are identified with the success of the rum-trade. And I would give more for your service in this business than for that of a dozen men out of the church.—You keep other rum-venders in countenance, who might relinquish the trade but for you. They say you are a professor of religion, and if you sell rum, surely they may who are not professors.—The distiller says, you are a member of the church, and if you will buy and sell his rum, surely he cannot be blamed for making it. The drunkard points to you, and says, if a pious man sells rum, why may not I drink it? Oh, it fills me with infernal joy to behold the signs of these *Christian* rum-venders. They are the very bone and muscle of the body of rum-dealers.—Do not give up your business. Ply your work. *Every glass of rum you sell, you do an important service to my cause.*"

Suppose, too, the blessed Jesus were on earth, just as he was in the days of his humiliation.—Suppose you should approach him and say, "Lord, some of thy servants have besought me to abandon the rum-trade. What wilt thou have me to do?" Think you he would say do not relinquish it?—Oh, no;—you cannot think so. You must believe, that his response would accord with what his servants have so often and so earnestly said on this subject.

Let me, then, repeat the question, whom are you serving in the business of selling rum,—Christ or Satan? I say nothing of your conduct in other respects; but in this, whose kingdom, I ask, are you promoting? Ponder well, I beseech you, the fact, that there are two great, conflicting kingdoms on earth: and that every human act which has a moral character, subserves the interests of the one or the other. Does Satan grieve and Christ rejoice, to behold you engaged in the rum-trade?—Or is the reverse of this the fact? Oh, shrink not from the question—I leave it with your conscience—are you in this matter, on the Lord's side, or on the side of the god of this world? S. D. A.

From the Genius of Temperance.

Questions.

Sir—I beg leave, through the medium of your paper, to offer a few questions to the temperate public.

1st. Alcohol is said to be produced by the vinous fermentation. Is not that part of bread making, called *raising*, a vinous fermentation? and if it is, is there not alcohol in bread?

2d. Are fermented liquors in any degree nutritious? and if they are, are not the nutritive particles rendered more digestible by being reduced to a fluid?

3d. Does a quantity of alcohol, combined in a quantity of fermented liquor, have a less injurious effect on the consumer, than the same quantity of alcohol, diluted with the same quantity of water?

Philo Temperance.

We have submitted the enquiries of our correspondent to Mr. Graham, who returns the following

Answers.

Answer 1. Alcohol and carbonic acid gas are both produced by saccharine or vinous fermentation. This is the fermentation which takes place in the proper rising of bread, and therefore there is always a quantity of alcohol in the unbaked dough, in which vinous or saccharine fermentation has taken place. But this alcohol is wholly expelled or distilled off, by the process of baking; therefore there is not the least quantity of alcohol in well baked bread.

Answer 2. There may be some sugar and mucilage in fermented liquors, which may render such liquors, in some degree, nutritious; but the alcoholic principle in fermented liquors is not nutritious, and its effect is to render the sugar and mucilage of such liquors less nutritious than they otherwise would be. The nutritive particles are *not* rendered more digestible by being reduced to a fluid; but, on the contrary, such preparations of food are calculated to impair, and tend to *destroy* the digestive powers of the stomach.

Answer 3. So far as the exclusive effect of the alcohol itself, is considered, it is equally injurious, whether in fermented liquors, or distilled liquors diluted with water to the same quantity and strength. But as there are also present, in wine, beer, cider, and all other fermented liquors, other pernicious properties besides the alcohol, a tea spoonful of pure rectified alcohol, diluted in a tumbler full of pure water, would be less pernicious to the human system, if habitually used, than a tumbler full of wine, beer, cider, or any other kind of fermented liquor, containing an equal quantity of alcohol; and this is true simply on the ground that one poison is less pernicious than two or three, unless they counteract each other—which in this case, they do not. Albeit, it is, nevertheless true, that when not used habitually, as an article of diet, but occasionally, and specifically, as a medicine, the fermented liquor may be preferable in some cases, to the diluted alcohol; not because the alcohol, itself, is less pernicious in either form, but that the acid, or mucilage of the fermented liquor, may do more good than hurt, in spite of the alcohol. Yet these very properties which in some cases, when occasionally used, may be medicinally good, if habitually used in an article of diet or of medicine, become pernicious to the human system, and very often exceedingly so.

On the whole, therefore, the good of man, individually and collectively, requires the total abandonment of the use of alcohol, in every form, whether combined or uncombined, in fermented as well as distilled liquor; and both as an article of diet and of *medicine*. If a medical stimulant be wanted, there are others better, and far safer than alcohol. If an acid or a mucilage, or the bitter principle be required, each and all of them can be obtained without being associated with so deleterious a principle as alcohol.

Sunday-school Teachers' Convention.

At a stated meeting of the board of officers and managers of the American Sunday-School Union, held at the Society's house, 146 Chesnut Street, Philadelphia, April 10, 1832, the following preamble and resolutions being proposed and considered, were adopted:

"In view of the signal tokens of God's favour towards the Sunday-school institution in the United States, especially during the last year; and considering the importance of reducing, to some simple and general principles, a system of religious education so necessary,—so well fitted to the character and institutions of our country, and promising such vast results; considering, also, the advantages which flow from mutual confidence and sympathy, and how much this confidence and sympathy are increased by a personal interchange of feelings and views:

"Resolved—That it be recommended to the superintendents and teachers of Sunday-schools in the United States to convene at some suitable time and place, for the purpose of considering the principles of the institution; the duties and obligations which attach to the several officers of Sunday-schools; the best plans of organizing, instructing, and managing a Sunday-School in its various departments; and such other topics as may pertain to the general objects of the convention.

"Resolved,—That it be further recommended to the superintendents and teachers of auxiliary Sunday-schools, from different parts of the country, who can make it convenient, to hold a meeting in Philadelphia, on the 23d day of May next, (the day succeeding the approaching anniversary of the American Sunday-School Union,) for the purpose of considering the foregoing resolution; and if approved, that such measures be taken as shall be deemed necessary, respecting time, place, and arrangements for the purposed convention, to secure the accomplishment of the desired object."

The meeting above mentioned will commence in the Lecture room, in Cherry Street, above Fifth, on Wednesday, May 23, at 10 o'clock, P. M.

It is desirable that all who are *actually engaged* as superintendents, teachers, or active officers of Sunday-schools, should attend the proposed preliminary meeting, and *such only are invited.*

It is believed that the object is of sufficient importance to warrant the sacrifice of time, &c. which it will require; and as much of the ultimate advantages of the Convention depend on the measures which shall be adopted at the preparatory meeting, a general attendance is requested. *Sunday School Journal.*

School Books.

I desire to make a suggestion or two through your Journal. Why should the youth of the United States in thousands of our colleges and academies be drilled and trained in the mythology and antiquities of the heathen, while not a single school-book has ever yet been prepared for the institutions alluded to, expressly to make the Bible better understood, and read, consequently, with more pleasure? Why can not the sublime compositions of Job and the prophets take the place of Homer? Surely they may be put into a Greek dress, that should not disgust a Greek taste, nor pollute the purity of that polished language.—Why not let the Delectus be superseded by passages from the Septuagint, prepared in the same way? Why not prepare a Minora in like manner. A Viri Hebraiei might take place of the Viri Romae, and we may have a *sacred* Nepos instead of the Latin.

I have in my academy twelve or fifteen professors who would seize such a bait with a shark's voracity. Instead of kindling with holy fire from the lofty morals of Moses and Joshua, Samuel, &c. they are wading through the declamations of the fables of the gods, and the intrigues of the court of Olympus. Our classical school-books are mountains in the way of the Gospel current, which must be removed and rolled into the sea. Look at Horace! Women and wine! lust and mythology! epicureanism and annihilation! And yet no christian dare raise his voice against such an early pollution of the pliant will; a poison of the issue of life; against this grand laboratory of condemnation and death. You have (as by your report) means of printing of indefinate extent. Why not bring such tremendous machinery to bear upon the marshalled phalanx of the enemies of God? I wish to put the question home to the "business and bosoms," to use the language of Lord Bacon, of a christian community, whether the great masters of paganism shall be *early* instructors of our children, and shall form and guide their early associations; shall be their model of life and character; shall guide their meditations on the grand concerns of morals, philosophy, and politics, and in many cases, of religion; or whether a higher system shall not be aimed at. Whether to train up a child in the way he should go has nothing to do with schools, academies and colleges; whether our moral sublime shall be drawn from Homer or Isaiah; whether we shall be rapt to the third heaven with David, or repose on the voluptuous couch of Anacreon? Whether, in short, our early aspirations shall breathe in unison with the illustrious dead whom God has honored, or with the enemies of all righteousness? Too long already has classic taste usurped the throne of reverence for God. Too long have the shadows of Oriental darkness enshrouded our literature. It is time that *light* should dawn, and a brighter and more effulgent sun dispense his beams. It is full time indeed that the Bible should have free course, and be glorified; that the ancient classics should be shorn of their beams, as they inevitably must be, when placed in fair contrast with the oracles of heavenly wisdom. To contrast them fairly, they must take precedence in our halls of instruction, their sublime and beautiful be taught in our rhetorics. The young mind be engaged for years as now in the classics, in grappling their difficulties in a classic dress, and be taught to soar with the royal lyrist, and to drink poetic inspiration, not from Parnassus, but from Lebanon, Carmel, and Zion, the city of God.—*Sunday School Journal.*

For the Western Luminary.

Sunday School Report.

Fifth Annual Report of the Fayette County Sunday School Union.

[Presented May 5, 1832.]

The truly animating and cheering circumstances under which your Board of Managers present their Annual Report, make an appeal to the heart of every friend of this great and noble cause who is present, which ought not, which *cannot* be resisted. If there is a spectacle upon earth which is peculiarly calculated to elicit thrilling emotions of joy, and to call forth the warm gush of benevolent feeling, from hearts devoted to the best interests of their fellow-creatures, it is the deeply interesting scene now before our eyes. What heart so dead to all the better feelings of our nature as to remain unaffected by the lively spectacle! What bosom so destitute of all right feeling as not to swell with devout gratitude to the giver of all our mercies, that we are granted the blessed privilege of participating in the joyous festival! We see several hundred children, with their teachers, voluntarily turned aside from their ordinary avocations,—the implements of labor, the childish toy are laid aside for the solemn services of the Sanctuary of the Most High. Who that witnesses the scene, and has even a feeble conception of the glories which cluster around this blessed institution, does not pant for the privilege of engaging in the work? Who that is already engaged, does not find abundant and overpowering motives before his eyes, to stimulate him to renewed ardor, and zeal, and perseverance?

We present you, to-day, our fifth annual report. Thus far hath the Lord brought us in mercy. The harmony and good feeling which have hitherto characterized our Union are still unimpaired. Your Board feel peculiar pleasure in being enabled to say, that no jarring, no discord have marred our intercourse. All seemed to have been influenced by the feeling that they were laboring in one common cause—striving to accomplish one common purpose—the promotion of the intellectual, the moral, the spiritual interests of immortal beings. Solemn charge! awful responsibility!

Our Union now comprises 7 schools,—three in the city and 4 in the country. The aggregate number of teachers in these schools is 109—the number of scholars, 600;—and the number of volumes in their libraries, 2,000.

Since our last anniversary meeting several important changes have taken place in the schools composing our Union. The Manchester school situated in the suburbs of the city, and taught in the afternoon, was discontinued last fall; partly because most of the scholars had become members of the several morning schools, and partly with a view to organize a school in a more remote and destitute neighborhood. The Manchester school may, therefore, be considered as dissolved. Within a few months, the Baptist and Lord's day Sunday Schools have become united, under the title of the Union Sunday School. They are now taught in conjunction. The Cane Run Sunday School, a branch of the Sunday School of the First Presbyterian Church, which had been discontinued for nearly two years, has recently been reorganized, with flattering prospects of success.

Our Schools,—with the exception of those of Bethel and Bethesda,—have been continued throughout the winter. These two have been lately recommenced, under favorable auspices. We are gratified to be enabled to say, that with respect to class books, there is a perfect uniformity throughout all our schools,—the Union Questions being used in all.

It is with extreme gratification that your Board notice the establishment of an Infant Sunday School within the bounds of our Union. This truly interesting little institution was organized a few weeks since, partly from the School of the First Presbyterian church, and partly composed of little children who had never attended any Sunday School. The age of the children who attend, is from about two to seven years. The present number of scholars is above thirty. From present indications, as well as the success which has attended similar efforts in other places, we cannot doubt the ultimate complete success of this little auxiliary in the great cause. We commend it, most affectionately, to your prayers and christian sympathies.

While your Board are happy to be enabled to say, that a general spirit of intellectual and moral improvement seems to pervade the Schools under your care, yet they do not appear, during the past year, to have experienced any special visitation of Divine influence. While we feel that this fact should lead us to humble ourselves before God, in confession of our want of devotedness to this blessed work, we would also make use of it as an argument to incite us to redoubled engagedness. The tokens of Divine favor, however, have not been entirely denied us. One teacher and two scholars, have, since our last anniversary, made a credible profession of their faith in Christ.

It is with emotions of no ordinary character, that your Board would advert to the fact, that death, the common visitant of all, has invaded our borders. Three of our most active and efficient teachers have been removed to an early (not an *untimely*) grave since we rendered our last report. The Sunday School had been their spiritual birth place; their spiritual nursery. They died laboring in the noble cause; their last earthly emotions, as they lingered on the threshhold of time, were directed towards this hallowed institution. And to-day, while we, their fellow laborers, are uniting in the celebration of this festival, we doubt not they are rejoicing in the blissful presence of their Redeemer,—blessing God that they ever enjoyed on earth the invaluable privilege of Sabbath School instruction. This dispensation is the voice of Providence. May its solemn admonitory tones not fall unheeded on our ears.

The Monthly Concert for prayer continues to be regularly observed by the schools in the city belonging to our Union. A sunrise prayer meeting, in the respective churches to which these schools are attached, has also been held throughout the past summer and fall on every Sabbath morning. Your Board would respectfully suggest the propriety of recommencing these interesting meetings.

The operations of the Depository of Sunday School Books in this city are an invaluable auxiliary in the great cause we are all laboring to promote. The sales at this depository, during the past year, ending with April last, amount to $1,211 77 1-4 cents. In this amount are included the price of the books given gratuitously to feeble schools, by the American Sunday School Union, amounting to $243. The excess of sales at this depository the last year over any former year, is, $395 16 cents. Our county Union has an interest in this depository amounting to $137 94 cents.

We have thus given a brief outline of the condition, the operations, and the prospects of the Fayette county Union. And in view of the whole, we find abundant cause for gratitude to the gracious being who grants us the privilege of thus laboring in the promotion of his kingdom, and for the good of our fellow creatures; and not the slightest ground for despondency or relaxation of effort. A hasty glance at the Sabbath School operations in our county shall close our report, already protracted considerably beyond our original design.

The Fayette County Sunday School Union does not embrace one half of the Schools in the county. We learn from the report of the general agent of the Sunday School Union in the western states, that there were in this county, in November of last year, 21 schools, 191 teachers, and 1,249 scholars,—including in the libraries of the several schools 2,659 volumes.

This statement being taken from an official document of the agent, may be relied upon as correct.

May we all, by the aid of Divine grace, rightly feel the responsibility which rests upon us in the prosecution of our arduous work; and be endued with that enlarged, expansive spirit of benevolence, that heartfelt, abiding concern for the best interests of the children committed to our care, which will lead us to consecrate ourselves more unreservedly to the hallowed work in which we are engaged.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 9, 1832.

Anniversary Meetings.

The annual meeting of the Kentucky Bible Society was held in the First Presbyterian Church of this city, on Monday evening of last week. After the reading of the annual report, and some statements respecting the fiscal concerns of the Society, the meeting was addressed by several gentlemen, clergymen and others.

The anniversary of the Lexington Female Tract Society, together with the Young Men's Auxiliary Tract Society, took place in the M'Chord Church, on Friday evening last. The annual reports of both societies were read; which furnished encouraging accounts of the operations of these interesting associations. We shall take further notice of these reports hereafter. Several addresses were delivered on the occasion.

The Fayette County Sunday School Union, agreeably to the notice in last week's paper, celebrated their anniversary on last Saturday afternoon. Owing to the unfavorableness of the weather, the procession was not near so large as it was last year. Between two and three hundred children, however, with their teachers, assembled at their respective churches, and moved in procession to the Baptist church. The Address to the Schools was delivered by the Rev. Dr. Fishback. The annual report of the Union will be found in our present number.

Revivals.

New-Haven, Conn.—About a year ago nearly 1000 persons made a profession of religion at this place. A protracted meeting was held there a few weeks since, which was attended with the most happy results. Nothing special occurred during the meeting till the afternoon of the day set for its adjournment. After the close of the services on that evening, several hundred persons remained to be conversed with and prayed for. The meeting was continued several days longer, making a week in all. The account before us, dated April 21, states, that "a goodly number have already as they believe, given their hearts to God, and hundreds, we can safely say, have publicly manifested that they have chosen the Lord to be their God, and will serve him." When it is recollected what influence this revival may exert upon the flourishing college located at New-Haven, christians will feel an increased desire to pray for its progress.

Dedham, Mass.—On the second Sabbath in April, 32 persons were baptised.

Rome, N. Y.—Thirty-five have recently been added to the church in this place.

Troy, N. Y.—On the 8th of April, 24 persons united with the church in Troy.

Maine.—A revival is progressing in Whitefield, Rev. Mr. Pool has baptised 18.

Greensburgh, Vt.—During a late protracted meeting in this place, thirty were added to the Congregational church, several to the Methodist, and some to the Baptist.

Pelham, Mass.—The New-England Christian Herald, speaking of a Four Days' Meeting held in this town, remarks, "The work spread with rapidity to every part of the town. Of the fruits of this gracious revival, we have formed, where there was none before, a society of between 80 and 90 members. Eleven of the Sabbath School teachers and twenty-four of the scholars were hopefully converted."

Philadelphia, Pa.—At a recent protracted meeting held in the Sixth Presbyterian Church, which continued six days, much deep feeling appears to have been manifested. At the communion season which followed the meeting, 8 were added on examination, and 8 on certificate. To the ninth church 16 were very recently added on examination, and 16 on certificate.

Newbern, N. C.—Four persons were lately added to the Presbyterian church in this town, and 27 to the Baptist church.

The following interesting summary, principally relating to the blessings of revivals in connection with Sunday Schools, is extracted from the Sunday School Journal.

A Month's Observation.—We have carefully examined our exchange papers, which are, perhaps, less than half the religious papers published in the country, from the second Monday in *January* to the second Monday in *February*, for the purpose of ascertaining the number of conversions to God which they would publish during that period. In each instance we took the lowest number named. For example, when the numbers were stated at from 150 to 160, we put it down as 150. In many cases, also an extensive revival was mentioned, but the number of subjects was not definitely given. Thus we did not give the result of revivals which occurred during that period, but only such as were made public.

The whole number published was 12,640.

Of these there were connected with the Methodist church, 5,757; and with the Baptist church, 2,809.

Of the whole number, there were from Sunday schools, teachers, 451. Scholars, 19 7—2408.

In examing the accounts of revivals for the last month, we observe several interesting facts.

1. The revival in Greene, N. Y. occasioned the erection of 60 family altars.

2. In the revival in Manchester, Conn. almost every individual in a bible class of 70 persons became subjects of the grace of God.

3. A revival in Lewiston, Illinois, embraced (almost exclusively) the teachers and children of the S. school.

4. In Waterford, N. Y. a young man, who was the subject of a revival, said he would give a thousand dollars if he could only read the bible.

5. The revival in the tabernacle church, (Salem, Mass.) embraced every teacher who was not before converted.

6. Of 170 subjects of the revival in Athens, Ohio, 21 were members of the University.

Results of Revivals.—The Presbytery of Geneva, N. Y. at their recent meeting, reported more than 2000 members added to the churches as the fruits of late revivals—*Western Recorder.*

New Edition of the Testament.

An edition of the New-Testament, designed for Sabbath and Common Schools, has recently been given to the public, by the author of "Olney's System of Geography." The author has given, in his work, an outline of Jewish History, and a Historical and Geographical sketch of Palestine—with two maps, one of Palestine, the other embracing all the countries mentioned in the New-Testament. Explanatory notes, conveying much valuable information, are interspersed throughout the work. There is also annexed a valuable Chronological Table. Although there are several editions of the Testament already in use, we think the work of Mr. Olney, as a class book, will be a valuable acquisition.

Meeting of the General Assembly.—The General Assembly of the Presbyterian Church will convene at Philadelphia on Thursday of next week, the 17th inst. This meeting should be regarded by every Presbyterian with intense interest. The cause of religion is much involved in the annual meetings of our General Assembly. A more interesting subject for prayer can hardly be presented.

Anniversaries.—This is usually termed "Anniversary Week" in the city of New-York. During the present week the several benevolent Societies there, hold their annual meetings. This religious festival is generally attended by many distinguished individuals, clergymen and others, from all parts of the Union.

Several of these meetings were to be held in the late Chatham street Theatre, which is now fitted up to contain about three thousand persons.

The Education Reporter, an interesting and well conducted newspaper periodical, lately published at Boston, is now united with the *Annals and Journal of Education*, under the title of the "American Annals of Education and Instruction." The work is conducted by an association of Teachers and friends of Education. We think it calculated to be eminently useful in the cause it is designed to promote.

We stated a few weeks since, that the Chatham street Theatre in the city of New-York was about to be fitted up for a church. The Salem Theatre is, we understand, to undergo the same transformation.—These must be novel proceedings to the Theatre going gentry. May the day be hastened, when every one of these "Synagogues of Satan" in the land shall become Sanctuaries of the Most High; resounding with the praises of Jehovah, instead of the heathenish profanity and lewd exhibitions which are the usual attendants of Theatrical representations.

The state of Maryland has appropriated $20,000 annually for ten years towards colonizing her free people of color. This is a noble example.

To Correspondents.—"*Bible Stories for Little Children, No. 9,*" has been received. We thank the authoress for her past favors; and hope she will continue to lend us the efficient aid of her pen. In reply to her query, we would say, that her communications, in order to appear in due time, should reach us by Thursday evening.

Letter from the Imprisoned Missionaries.

We are endebted to the Rev. Mr. Patton of this city for permission to publish the following extract of a letter received by him from Messrs. Worcester and Butler.—*N. Y. Obs.*

Penitentiary, Milledgeville, March, 30, 1832.

The visit which we received from you and its attendant circumstances were truly refreshing to our spirits; and we should be peculiarly ungrateful if we could ever forget your christian kindness. We trust you will have your reward from Him who, at the last day, will bid all those welcome to his kingdom to whom he can say, "I was in prison and ye came unto me;" for "inasmuch as ye did it unto *one of the least* of these my brethren, ye did it unto me."

To the members of the Third Presbytery, who sent us by you a letter of consolation, you will be so kind as to communicate the assurance of our gratitude for their brotherly regards.

We sympathize with you and with all the friends of missions who knew the character of Dr. Cornelius, who was the subject of a part of our conversation when you were here, in the general affliction occasioned by his death. But we do not therefore fear for the cause of God.

"What! when a Paul has run his course,
Or when Apollos dies,
Is Israel left without resource,
And have we no supplies!"
"The eternal Shepherd still survives,"

and the Almighty can raise up instruments for his work, or carry it on without them.

In regard to what awaits us we have nothing certain to communicate to you. Of the refusal of the authorities of the state to regard the mandate of the Supreme Court, you have already heard. What measures will yet be taken, is a point undetermined. We expect to know in the course of a few weeks. And what will be the result of any step which we may take, is all uncertain to us. But let not our friends be anxious respecting *us*. We are but of small account in the scale. And if our happiness were even of great consequence, we are happy, and we trust in God that we shall continue to be happy while here. We feel that the object already attained in the decision of the Supreme Court, is an object worth not only all that we have suffered, but all that we shall suffer should the whole sentence be executed upon us, which, however, we confess we cannot yet believe will be the case. But in regard to our country as well as in regard to the Indians, momentous interests are yet at stake, and we would have all christians pray, not that we may be delivered, but that righteousness may prevail, and our country be saved.

We may possibly be at liberty within a few weeks, and we may, on the other hand, be confined yet for nearly a year, or even for a longer period. But whether in prison or at liberty, we shall remain, with much affection and gratitude, your brethren in Christ,

S. A. Worcester,
Elizur Butler.

P. S. We ought, perhaps, to have mentioned the pleasing fact, that several individuals among our fellow-prisoners give some reason to hope that they have experienced a saving change of heart.

From the New-York Observer.

Prize Treatise on Native Depravity.

A friend of evangelical truth has committed to my care one hundred and fifty dollars, designed as a premium for the best original treatise on *Native Depravity*. His object is, not so much to obtain a popular discussion of the subject, as one that is argumentative, and thoroughly scriptural, adapted to the use of ministers, theological students, and readers of the more intelligent class. Though the writers will not be restricted to any prescribed length, it is deemed desirable that the Treatise should be over, rather than under 100 pages, 8vo. The manuscripts must be presented for examination before the first day of May, 1833, each being accompanied with the author's name in a sealed envelope, which will not be broken except in the case of the successful candidate.

The Judges selected to examine the pieces, and award the premium, are the Rev. Presidents Griffin, Day, and Humphrey. E. Porter.

Theological Seminary, Andover, April, 1832.

P. S. Editors of religious papers and periodical publications, are respectfully requested to insert this notice.

Sandwich Islands.—All the churches, seven in number, connected with the American Mission on these islands, received considerable additions during the year 1830, amounting to 235 In January, 1831, the number of schools connected with the missions, was 961. Learners, 50,732.

FOREIGN NEWS.

From the New-York Observer.

By arrivals at this port London papers have been received to the 27th of March.

The cholera continued to spread in London. New cases on the 18th 73, deaths 45; 19th, new cases 86, deaths 38; 20th and 21st new cases 120, deaths 7 ; 22d. new cases 63, deaths 36; 23d. new cases, 47, deaths 33; 24th and 25th, new cases 105, deaths 62. Total cases in London from the commencement 1365; deaths 742. Grand total in the kingdom. Cases 6891; deaths 2213.

Five cases of Cholera had occurred at Belfast in Ireland, of which 3 proved fatal within a few hours. Two cases had also occurred in Dublin.

The Reform bill passed to a third reading in the House of Commons on the 22d of March by a majority of 116, there being 355 for it, and 239 against it. The bill was then taken to the House of Lords and passed the first reading without opposition. The second reading was put down for the 2d of April.

The House of Lords refused to condemn the new plan of education for Ireland proposed by ministers, by a vote of 125 to 87, Majority for ministers, 38.

The question relative to Holland and Belgium appears at length in a fair way of being satisfactorily settled. Count Orloff was daily expected with the Emperor of Russia's ratification of the treaty.

GREECE.

Letters from Greece state that the opposition positively reject the nomination of Prince Otho as king of Greece and that nothing but foreign interference can force him upon the country. Under this king of fifteen years old, Greece would, they maintain, be governed by Russia, and become a province of the Czar even if protected by a Constitution, which it is so easy for sovereigns to violate or set aside. Two-thirds of the Peloponnesus, says the letter, are waiting until the Roumeliote Chiefs have passed the Isthmus of Corinth to join the 5000 men placed under their command. When this junction has taken place, they will put down the remains of the faction that has governed them for three years. The troops of Goloctroni become daily more unwilling to follow him. A great number of soldiers have deserted his camp near Corinth, and the Peloponnesians refuse to proceed thither.

JAMAICA.

Persecution of Missionaries.

Letters received in this city yesterday, says the Kingston (Jam.) paper of the 20th ult. from the North-side, state that the Grand Jury of Cornwall had ignored the Bill against Mr. Burchell, one of the Baptist Missionaries. Immediately after the bill had been proclaimed ignoramus, a mob assembled, but a number of the colored inhabitants of Montego Bay surrounded Mr. Burchell, and effectually deterred his opposers from inflicting on him any personal violence—both parties were prepared with weapons, but, we are happy to say, they did not come into collision.—It is likewise stated, that Mr. Burchell was earnestly requested by the Chief Justice and others to go on board H. M. ship Ariadne, and who eventually prevailed on him to sail for New-York although contrary to the wish of his friends. This step was certainly judicious, as the absence of Mr. Burchell will tend to allay the ferment which was excited against him.

SUMMARY.

Steam Boat Accidents.—We learn that the steam boat *Dolphin* took fire between Wheeling and Pittsburgh, on the 27th ult. and burnt to the water's edge in a few minutes. The Dolphin was owned in Portsmouth, Ohio, and was without insurance. No lives were lost.

The *Talisman*, one of the most splendid boats on the Mississippi, was burnt at St. Louis, on the 23d ult.

The *Hibernia* and *Citizen*, lately came in contact, on the Ohio river, below Louisville, by which the latter was so severely damaged as to render it necessary to tow her into the nearest port, to prevent her from sinking.

While steam boat accidents are unattended with the destruction of human life, the owners appear to be more directly interested in the investigation of the causes which lead to such frequent disasters. But, in any event, the public have a stake at issue, and cannot, therefore, feel indifferent. Congress should act, and act efficiently, on this subject. Where disasters are traceable to carelessness, or a still more unworthy cause, appropriate punishment should be inflicted. It is lamentable that a medium of conveyance, besides its expedition, presenting so many conveniences and comforts to travellers, should be rendered so insecure and hazardous by carelessness on the part of commanders.—*Maysville Eagle.*

Liberia—We have received the Liberia Herald to January 22. It announces the arrival, Jan. 14, of the ship James Perkins, 35 days from Norfolk, with 342 emigrate, all in good health. It contains a thermometrical journal, kept by Dr. Hall, formerly of this village, from which it appears that the range of the thermomter, from Dec. 19, to Jan. 19, was from 70 to 83°. The marine list of the port of Monrovia, for the month ending Jan. 22, mentions the arrival of ten vessels, and the sailing of eight. A second baptist church has been formed at Monrovia, of which Mr. Colin Teagues is pastor, who solicits donations to aid them in erecting a house for worship.—*Vt. Chronicle.*

The marshal of the city of Boston has issued a caution to "sigar smokers," that he will fine them two dollars for every offence against the law, by smoking a sigar in the streets.

We learn from the Providence American of Friday, that at "the Supreme Court held in East Greenwich, Thomas J. Pepper was convicted of bigamy, and the sentence of the court was, that on Friday the 27th of April instant, between the hours of 10 and 1 o'clock, *he be placed on the gallows, with a rope about his neck*, that he be imprisoned three months, and pay a fine of five dollars."

Theatres in France.—The French Chamber of Deputies on the 1st of March, were almost exclusively occupied by a debate on the opera! It appears that almost all the theatres in Paris are bankrupt, and 1,300,000 francs were voted for their assistance, M. Manguin declaring that the theatres make the glory of France!—*New-York Observer.*

A cask was shipped at New-York for this port, says the Wilmington N. C. Recorder, as *containing hardware.* In reshipping it, in the steamboat for Fayetteville, it was discovered that the contents were *ten kegs of gunpowder.* This discovery was providential, as the cask was about to be placed in contiguity with the boiler, and the passengers and crew, cargo and boat, would have been exposed to destruction for the paltry object of saving about two dollars.

A mercantile letter from a very respectable house in London, dated the middle of March, says: "as yet the Cholera has been fatal to no one except the lower classes."

A man by the name of Pope was stabbed by a man of the name of Hill, in a quarrel about a horse race in Georgia. We notice more records of violent deaths occuring from disputes at the gaming table and the race ground, than from all other causes put together; and yet those who would put a stop to these things are at once stigmatized as advocates of Church and State.—*Roch. Obs.*

The commerce of the west, dependent on the river Ohio and its tributary steams, gives employment to 190 steam boats, 5,000 flat boats or arks, and not less than 40,000 men and boys.

Emigration.—A London paper of the 14th February states that "the flattering picture of the prosperity of the U. States given by President Jackson in the message to Congress, has produced such an effect in Hesse Darmstadt, that numbers are making preparations to quit their country forever, and settle in the United States."

A part of the revenue of New-Orleans last year, was derived from the following sources: Cabants, Billiards, &c. $50,309; butchers' market $33,000; vegetable market $17,650; oyster stands, $5,970.

The Ship Jupiter of New York, has been chartered by the American Colonization Society, for the purpose of carrying Emigrants to Liberia.

Sopped in Whiskey.—It is related in the Philadelphia Chronicle that many decent women at service in the city, or otherwise too much occupied to take proper care of their own children, place them out to nurse, and often pay the greater part of their wages to persons who take care of them. A women who made her living from this class of mothers, lately called in a medical gentleman to prescribe for one of her nurslings that was ill. The Physician was surprised at seeing strong symptoms of *mania e potu*, (insanity produced by intoxicating liquors.) He asked the woman what was the infant's food, and she said bread. Being farther questioned she said, "he won't eat bread sir, unless it's sopped in whiskey. They are very fond of that, and it's an excellent thing for keeping them quiet. It makes them sleep from morning to night." Does this text require comment!—*Chr. Index.*

War with the Natives, of Africa.—By letters from the coast of Africa to the end of January, we learn that the petty warfare in the river Gambia with the Barra tribe, is at an end, the King having agreed to all the terms demanded, after an engagement in which he himself was wounded, and lost thirteen men killed, and forty or fifty wounded. The battle was fought by a detachment of the African corps, from Sierra Leone, joined to the officers, seamen, and marine of the "Plumper" gun-brig, the only English vessel on the spot at the time, of whom one man, a seaman was wounded. The blacks mustered 1800 fighting men strongly entrenched in a stockaded town, a few miles from the mouth of the river, in which they were attacked by the British on the 22d December.

Patents in America.—By an official document laid before Congress, it appears that no less than 6,600 inventions have been secured by patent since the establishment of the Patent-office in 1793. The plough has been made to undergo 124 improvements, 119 threshing machines have been invented. That great problem, the extraction of butter from cream without fatigue to the operator, has been solved in eighty ways, by the inventors of eighty churns; and the laundress has been allowed her choice out of 125 washing machines; 123 machines have been invented for making nails; the number of new spinning machines exceeds 100: there have been 42 new ways contrived for manufacturing combs; 4 new machines have been invented for paring apples, and 3 gridirons; pencil cases, razors, ramrods, and suspenders have each been subjected to various improvements.

In November last, a case of silver ware, and a case of robes for priests, with ornaments for the same, were imported in the ship Sully, from Havre, consigned to Rev. Joseph Hughes, of Philadelphia, being a present to St. John's (Catholic) Church in that city, from the Carmelite Convent of Riom, France. The Custom-house duties amounted to $363. Mr Hughes has petitioned Congress for the return of these duties, and a bill has been reported according.—*Journal of Commerce.*

British and Foreign Temperance Societies.—On Friday evening a meeting of the Temperance Society was held in the Church Sunday-school of this town. As notice of this meeting had been given at all the churches and chapels, the room was crowded to excess, and a spirit of deep and attentive interest was exhibited rarely to be found in such large assemblies.—*Devizes and Willshire Gazette of February 2.*

Goose Quills.—The editor of the New York Gazette, speaking of an instrument which he sometimes has occasion to use, says, "quills are taken from the *pinions* of one goose, to spread the *o-pinions* of another."

MARRIED—In this Town on Tuesday evening of last week, by the Rev. John H. Brown, Mr. Alfred Warner, Esq. of the city of Lexington, to Miss Martha Jane Shackelford, daughter of the late Benjamin Shackelford of Richmond. Mrs. Shackelford deserves much credit for introducing, on this occasion, the principles of *Temperance.* There were neither wines nor spirituous liquors used.—*Richmond Chronicle.*

Died—On Monday morning the 6th inst. at the house of Major John Hann, near Lancaster, Ky. Dr. Robert McConnell.

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs, of the latest and most fashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages;
30 bbls. LOAF SUGAR, &c. &c. &c.
Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832. 41-tf.

WILLIAM A. LEAVY,

HAS just opened an extensive and elegant assortment of MERCHANDISE, adapted to the general demand, consisting in part of a large supply of *STAPLE AND FANCY*

DRY GOODS,

In amost every variety, for the present and approaching season.

Hardware and Cutlery,

In the selection of which particular attention has been paid to the quality.

China, Glass & Queensware,

Among which are several Dinner and Tea Sets of new and beautiful patterns.

And best *TEA, COFFEE AND SUGAR.*

COTTON YARNS

From Oldham, Todd & Co.'s Factory, kept constantly on hand.

The greater part of his stock of Goods is *entirely fresh*, and have been carefully selected under advantageous circumstances, in the cities of New-York and Philadelphia, and are offered at Wholesale of Retail on reasonable terms.

Lexington, May 2d, 1832.—44-4t.

VAN DOREN'S COLLEGIATE INSTITUTE

FOR YOUNG LADIES.

THE Rev. I. Van Doren, the senior Principal of the Brooklyn Collegiate Institute, and Lady, intend removing to Lexington in May, for the purpose of associating themselves with the present Principal and Teachers of this Institution.

In so doing, they design making the Institute established in Lexington as *permanent* and as desirable as the parent Institution, opposite the city of N. York, which they have left in full operation, under the charge of one of its former Principals.

The Messrs. Van Doren have taken a lease upon the spacious mansion of Mrs. Hart, for the accommodation of the family and pupils. The extensive pleasure grounds, included in the campus and garden attached to the building, afford all that retirement and variety in recreation and exercise so desirable for young ladies, while engaged in their literary pursuits.

The course of studies is full and extensive, embracing a judicious selection of all the English, Scientific, Classical and Ornamental branches taught in our Universities and Colleges, which belong to a lady's education.

The School Halls are furnished in the style of a parlour, where neatness, amiability and propriety of manners and conversation will ever be expected and inculcated.

Instruction in Vocal Music and Calisthenics is given to all the pupils free of expense. The value of the Calisthenic exercises is yet to be appreciated in this section of our country; for we are persuaded from experience, and the universal testimony of the first schools in Europe, that when *understood*, every parent will adopt them, who considers *the health and vigor* both of the *body and mind*, connected with the ease and elegance of their daughters' manners, an object worthy of their attention.

TERMS.

Board, furnished rooms, pew rent, bed and bedding, lights and fuel in school, lecture and bed rooms,	$40 per qr.
Tuition in French, Spanish and Italian, each	10
Latin and Greek,	6
Music, On Piano,	15
Music, On Guitar,	"
Music, On Harp,	20
Use of instruments,	3
Drawing and painting, (in water or oil colors,)	10
Tuition in the Junior Department,	6
" " Senior Department, including all the literary branches,	10

No extra charge for the use of Globes, Maps, Charts, and other school apparatus. A deduction is made when a parent or guardian places three or more pupils in the Institute at the same time.

All payments made quarterly *in advance.*

Parents are at liberty to withdraw their daughters whenever dissatisfied.

The Anniversary of the Institute is held on the last Thursday of July, when diplomas, bearing the signatures of all their teachers and classmates, will be awarded to such as have completed the course of studies; and gold medals presented for superiority in scholarship, amiability, &c.—Upon these occasions, there will be a public oration upon female education, in connection with other appropriate exercises.

Mr. and Mrs. Van Doren presume, from their long experience as associate Principals in one of the most extensive and well astablished female boarding-schools in the Union, that all reasonable expectations of parents and guardians, placing young ladies under their care, will be fully realized.

The City of Lexington stands preeminent among all the towns in the Western States, as affording superior literary as well as local advantages, for the education of youth. Containing as it does, established institutions of the highest respectability, both for ladies and gentlemen, no parent can fail to find some from the many, that will not only promise, but insure satisfaction.

Further particulars may be known at the Institute, or by letters addressed to the Principals.

ISAAC VAN DOREN, A. M.
L. HALSEY VAN DOREN, A. B.
Principals.

Reference may also be made to the following gentlemen of this City.

Rev. B. B. Smith, D. D. | Hon. H. Clay,
Rev. B. O. Peers, | Jno. W. Hunt, Esq.
Rev. R. Davidson, | Thomas Smith, Esq.

Dr. Cook, Dr. Dudley, Dr. Short, Dr. Yandell, — Professors in Transylvania University.

Lexington, May 2—44-tf.

FOR SALE---A Small Tanyard,

WITH a cast mill, a hewed log shop, stone chimney, stone table, and good set of tools,—a tract of land near 100 acres, with a small farm open, a good young apple orchard of grafted fruit which is bearing, and other fruit trees of different kinds, with a good spring on the land. The above place is 4 1-2 miles North West of Hopkinsville, Christian county, Ky. near the Saline road. Persons wanting to purchase such property may do well to see it, which can be shewn by the subscriber living on the place.

ROGER THOMSON.

April 22nd, 1832.

FOR SALE---A Farm,

CONTAINING *two hundred and fifty acres* of land, lying on the bottom of the Ohio River, five miles below the Mouth of Big Sandy, Greenup County, Ky. on which there is a good dwelling house and barn, and other necessary buildings; a good apple orchard; and one hundred acres in a good state of cultivation.

Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JAMES POAGE.

Greenup County, Ky. April 17th, 1832.—43-tf.

POETRY.

Resignation.

Forsake me not, O Lord my God! be not Thou far from me."— Psa. xxxviii. 21.

I could not bear this lot of mine,
I could not bear it but for thee;
And for that sadder thought, of THINE—
Which thou didst bear on earth for me.
O God! from thy eternal throne
Look down, and leave me not alone.

Show me that pale, that bleeding brow,
Bright circled—not with crown of gold;
Tell me that they who suffer now,
Shall share with thee those joys untold;
Feel thy rich love, partake thy grace,
And KNOW thee, SEE thee, face to face.

Teach me to endure this trying fate
With patience, Son of God, for Thee;
Oh! leave me not disconsolate:
My only comforter must be
Thou, who hast promised to bestow
A balm, for e'en life's bitterest woe.

Ah no! ah no! I could not bear,
Did I not oft remember Thee;
And think upon thy anguish'd prayer:
"Father remove this cup from me!"
It could not be—each drop was Thine,
And may THY will be done in MINE.

LONDON COTTAGER'S VISITER.

For the Western Luminary.

Bible Stories for little Children.

NO 8.

When Abraham was a hundred years old, and Sarah ninety, they had a son whom they called Isaac. God had often told Abraham he should have this son, and Abraham believed God; though for a long time before this, no persons in the world so old as Abraham and Sarah were, had had children, and certainly none have since. For thus believing God, when almost any one else would have disbelieved him, Abraham has been called the father of the faithful, or the father of those that believe. Abraham and Sarah were very happy, because God had given them this son, and they loved him very much; but Ishmael, Abraham's other son, was very unkind to his little brother. So Sarah wished Abraham to send him and his mother away. Abraham was very sorry to do this, for he loved Ishmael, yet he thought it best; for he knew well they would never all live happily together. The world over, there is not a man that can live happily with two wives. While Abraham was thinking about this, and feeling very sadly, God told him to do as Sarah wished him in this thing. So he gave Hagar some bread and a bottle of water, and sent her away with her son—and she went into a wilderness. (A wilderness is a lonely place, sometimes full of trees, and sometimes without any.) When the water was gone, poor Hagar thought her child must die, for want of drink. So she laid him down under a bush, and went a good way off, for she could not bear to see him die. But an angel called to her from heaven, and told her to take up the child, for he should live, and be the father of a great nation. He then showed her a well of water, where she filled her bottle, and gave her son drink. He lived after this, a long time in the wilderness, and afterwards became a great man, and it is thought the father of the people who live in Arabia. This I have told you before. After this, God told Abraham to take his son, his only son, (perhaps Abraham did not know that Ishmael was alive,) Isaac, whom he loved, and go into the land of Moriah, (a country a good way off,) and offer him there for a burnt-offering, on a mountain which he would show him. Children, some of you have heard that the heathen sometimes drown their children, or offer them in sacrifice to please their gods—you think this very wicked (as it is) and will wonder greatly that God should have told Abraham to do such a thing.—But wait a little, and you will know why he did it. The Bible does not tell us how Abraham *felt* about this—but though he loved God very much, and had no thought of disobeying him, yet we must think he felt very sadly and wondered greatly that God should give him such a command. Isaac was the son of his old age; the son which God had many times promised him, and in which he had told him all the families of the earth should be blessed—and now must he die—and die in this way? Could no hand be found to take his life, but the hand of his father? His father who would die a thousand times to *save* his life, must *he* take it away? Must he lay that innocent child on an altar and burn him up, as a sacrifice to that God, who he had thought loved mercy and hated cruelty aad blood? Yet it must be right.—The blessed God had commanded him, and he could not do any thing wrong. God could do all things. He could raise Isaac again from the dead. We may think Abraham felt in this way, though we do not know.——But we know what he did. He rose early in the morning, and took two servants and Isaac his son, and went to the place which God had told him of. When he came near it, he told his servants to stay there, while he and Isaac went a little further to worship. He then took wood and fire, and a knife, and as they were going, Isaac said, "My father, here are wood, and fire, but where is the lamb for a burnt-offering?" Do you not think his father's heart ached, at that question? But he only said, "God will provide himself a lamb, my son." When they came to the place, Abraham built an altar, (you remember an altar is a heap of stones) and laid the wood on it, and then bound his son and laid him on it too; and took the knife to kill him. Then the angel of God called to him out of heaven: "Abraham, Abraham!"—and told him not to lay his hand on his son, nor do any thing to him, for now God knew that he loved him more than every thing, because he had not kept back his only son from him. As God knows all things, *he* knew before, how much Abraham loved him—but he did this, that all others, not only the people that live on this earth, but the angels in heaven, and the devils in hell, might know there was one man in the world, who loved God so well, that he would do every thing he told him to do. So now, you see the reason God had, for giving Abraham this strange command as you thought it, and that he never intended Isaac should be killed. Abraham looked around after God had spoken to him, and saw a sheep caught in the bushes by his horns. This he offered in sacrifice, instead of his son. So you see God *did* provide himself a lamb. Then Abraham and Isaac went back to the servants, and they all went home together—and do you not think they felt very happy?

I. S. T.

Lesson for Teachers.--BY SALZMAN.

The Educator's creed, proposed by Salzman is, that he should always seek for the faults of his pupils in himself. He goes on to remark, that 'The instructor is often chargeable with the faults and vices of his pupils, because he accuses them falsely,' and gives the following illustration.

The representation which many teachers give of their pupils is truly shocking, and calculated to discourage one from undertaking the benevolent task of instruction. Pupils are said to be inclined to do nothing but evil—they are lazy, thoughtless, quarrelsome, maliciously wicked—a collection of rough boys who cannot be controlled. The skilful teacher will laugh at such complaints, for he knows the teacher is to blame, because he considers many actions as criminal which are but the unavoidable results of their character as children. How would a father be esteemed, who was incessantly blaming his child because his clothes grew dirty; or a gardener who complained of the spring, because fruit did not come in place of blossoms, on his cherry trees? Should we not smile at them and pity them? But many instructors act no more wisely. They consider it criminal in their pupils to act as their nature directs, and as they should do; and while their minds are yet undisciplined, demand such conduct as results from a cultivated understanding. They seek fruit in the time of blossoms. We will introduce here a conversation between Corydon, a teacher, and his friend Mentor.

'My pupils,' said Corydon, 'do nothing that is right and proper. How can I bring them to consideration? All they do is to 'run, and halloo, and jump about.'

M. 'Indeed! That is just right. I should be sorry if my pupils moved like puppets. The boy *must* run, and halloo, and jump about, when he feels his strength.

C. Such conduct is no way to form the habit of reflection.

M. And are you surprised at this? What is it that reflects in man? Is it not the reason? How shall boys, then, whose reason is not yet developed, reflect as you do?

C. They do nothing but childish tricks.

M. That is because they are children.

C. When it is time for study, they enter upon it so slowly and reluctantly, that one loses all patience; but when playtime arrives, see how glad they are to get away, just as if man was made to sport.

M. *Man* indeed is not made to sport, but the *boy* who is growing up to manhood, *is.* A taste for labour must *gradually* be instilled into his mind. It is wrong therefore to blame him because he has not yet acquired such a taste.

C. And in study hours, children are not quiet one moment.

M. That is because they are in a condition which is not natural to them. The healthy children are only quiet when they sleep; the rest of the time they are in active motion. They have nothing to do but to think how they shall employ their activity upon some pleasant and profitable objects. They find much for their little hands to do, and many objects about which to chatter, and in this manner, they expend their animal spirits. —*Ed. Reporter.*

From the Southern Religious Telegraph.

"I Don't Care."

BROTHER CONVERSE—This phrase is not found in the Bible, in all the Christian conversation therein recorded—if it is, I do not recollect it. I find a place in Acts xviii. 17—*"And Gallio cared for none of those things."* Every one will condemn Gallio—and say—He *ought* to have cared for those things.—So we are very much inclined to think that, in almost every case where *don't care* is used, it is reprehensible. We will name a few instances from hundreds.

I go to a professor of religion who uses, vends, or distils *ardent spirits*—and say to him—"Sir, your influence and example are doing a great injury to many persons."—He inquires, "how am I doing an injury? I don't get drunk"—"Why, Sir, there are many who plead your temperate use of it, to justify their getting drunk—and say, you are a good man, and don't think it wrong to use it—and that you are no temperance man, &c."—The reply to all this is—*I don't care*— i. e. if a man will be influenced to get drunk—to beggar his family—break the heart of his wife, &c., *'I don't care.'* This looks badly beside true piety.

Again, I go to a Christian friend who is in the habit of speaking very harshly of wicked men in common conversation—and tell him—'this habit is calculated to render you indifferent to the salvation of such, and faithless in all your prayers for them, and even forgetful of their eternal interests—and that impenitent men hate you for it'—and I receive in reply—'I don't care'—I can but think they have spoken hastily and wickedly.—Christians should ever speak, even of the worst of impenitent men in a way that would clearly show that they pitied them, and prayed for them, and were concerned about their salvation.

Again, *"I don't care if I did say it."*—This often comes in a passion, when something imprudent has been previously said—and something unpleasent thereby created—and much injury done.—An expression that casts a firebrand into a once happy family, or community—and then after learning I was the cause of it—to say, I don't care—Oh how wicked—how shockingly wicked.

"I don't care if I did do it."—I go and tell my friend—Your making the difference you did the other day between A and B, has hurt B's feelings. —*"Well, I don't care,* I have a right to do as I please; and if they were hurt, *I don't care."* But look,—they are all professors of religion—*"I don't care if they are"*—O, but the world is talking about it—*"I dont care if they are"*—O, but you ought to remember, that thus the Saviour is wounded in the house of his friends—*I cant help it,* &c. —This don't look right on paper.

Once more, *"I don't care if they do."*—Why the whole neighborhood is talking about your scolding at your servants, and whipping them—'Well, I don't care if they do." Mr———, said he could hear it every day—'I don't care if he could, people will talk any how."—Yes but we ought as Christians to give them no room to talk.—'My servants are my own, and I'll whip them when I please'—Yes, but a merciful man is even merciful to his beast—and worldly men can see when Christians go wrong—and when a pious, or professedly pious Master is always, and for very trivial offences, whipping his servants, his piety is not only doubted by his servants, but his neighbors. He might as well pray for the *lightwood knots* that lie round his fence, as for his servants. 'Well, I don't care—its no business of theirs'—Yes, but you are causing the wicked to triumph, and rendering your influence void in the Church—'Well, I can't help it.'—Mr Converse, I wish professors of religion would quit scolding—and fighting.—Indeed, an otherwise interesting lady destroys all her beauty—intelligence—and agreeableness, by scolding—speaking cross to her domestics—once in a while, giving them the *cowhide*—or some bludgeon lying convenient. Such professors will never have one pin's weight of influence in the Church—and can have but little in society.—I would that professors prayed—as I have no doubt some do—for their servants—if they did believingly, they would often pity them—and learn the duty of forbearance. Sir, if I were corrected for one half my faults I should be without skin. And indeed the improper management of professors of religion with their servants, is a crying sin in the Church of Christ. Let Christians look at it and seriously consider.

Don't care, is a bad phrase for Christians to use, and should with them become immediately obsolete—*Don't care* ruins thousands—beggars hundreds—*Don't care,* leads the sinner from one degree of sin to another until the ruin of the soul is effected.—*Don't care,* has made drunkards—I don't care if I do drink.—*Don't care,* has committed suicide and murders—I don't care if I was angry.—*Don't care,* has ruined many promising youth—I don't care if I did play cards—go to the Theatre—the horse race—or the ball—I don't care if I did go visiting instead of the Church, the Sunday School, or the Bible class, on the Lord's day.—If any should read these simple remarks—and is in the habit of using *don't care*—let him ask himself, when about to use it again, if he ought not to be interested in the matter, and care much for it.

TITUS.

The Young Seaman.

A youth about seventeen or eighteen years of age called upon a young man to purchase a tract. He was asked if he had been at any of the services on board a ship? He said, "Yes, the last evening only. Yesterday I landed from my voyage; and this afternoon I am bound to Scotland, to see my friends. My visit to the Bethel chapel has been the means of great comfort to my mind." "I am glad you have found it so," observed the secretary. "Where you unhappy?" "I will relate, sir," said he, "what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, as second mate, the most wicked wretch that ever sailed on salt water, chiefly for swearing. Our captian though a good seaman, and kind to his ship's company, cared not for his own soul or for the souls of his ship's crew. We had been at sea about sixteen days; it came on night; it was my watch on the deck; the night was dark and lowering, and but little wind at the time; we had most of our lower sails set: I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch. Not prepared to meet it, I was capsized, and came right against one of the stanchions. Feeling much hurt, I gave vent to my anger by a dreadful oath; cursing the wind, the ship, the sea, and (awful to mention) the Being who made them. Scarcely had this horrid oath escaped my lips, when it seemed to roll back upon my mind with so frightful an image, that for a moment or two I thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind. All that night my awful oath was passing before my eyes, like a spectre; and its consequences appeared to be my certain damnation. For many days I was miserable. Ashamed to own the cause, I asked one of the men if he had any book to lend me to read. He offered me a French novel by Rousseau. I asked if he had a Testament or Bible? He answered me by asking if I were going to die? For his part, he said he never troubled his head about Bible or prayer book; he left all those matters to the priest, to whom he left part of his pay, to pray for him; if I had done so, I should not be so squeamish. The captain, I knew, had a Bible; but I was unwilling to ask the loan of it.

"Several days thus passed in the greatest torment, this dreadful oath always before me. I could not pray; indeed I thought it of no use.—On the fifth day I was turning over some things in my chest, when I found some trifles I had purchased for sea stock, wrapped in paper;—in this piece of paper;" putting his hand at the same time into his jacket pocket, and from a small red case, pulled out the paper, which was the leaf of a Bible, containing nearly the whole of the first chapter of Isaiah. "Oh! how my heart throbbed when I found it a piece of the Bible." At that moment, tears fell from his eyes, and he pressed the leaf to his bosom. "But, sir," continued he, "conceive what I felt when I read these words;—*Though your sins be as scarlet they shall be whiter than snow, though they be red like crimson they shall be as wool."* Here he paused to wipe away the tears. "O! sir," he added, "like a drowning man I clung to his life-buoy. I then prayed, and the Lord was graciously pleased to remove in some measure the guilt from my conscience; though I continued mournful and bowed down, until last evening on board the Mayflower, I stowed away with the Bethel company. I felt much comfort in the service. It deeply affected me, and I now humbly trust that the Lord has forgiven my great sins."—*Report of Liverpool Seaman's Society.*

A Mother's Tears.

There is a sweetness, a sacredness in a mother's tears, when they fall on the face of a dying babe, which no eye can behold with a heart untouched. It is holy ground, upon which the unhallowed foot of profanity dares not encroach.—Infidelity itself is silent, and forbears her mocking, and here woman shows not her weakness but her strength. It is that strength of attachment, which man never did nor never can feel. It is perrennial, dependent on no climate, no changes, nor soil; but alike in storms as in sunshines, it knows no shadow of turning. A father, when he sees his child going down the dark valley, may weep when the shadow of death has fully come over him, and as the last departing knell falls on his ears, may say, "I will go down to the grave to my son mourning;" but he turns away in the hurry of business, the tear is wiped, and though when he returns to his fireside, the sportive laugh comes up to his remembrance, the succeeding day blunts the poignancy of grief, and it finds no permanent seat. Not so with her who has borne and nourished the tender blossom. It lives in the heart where it was first entwined in the dreaming hours of night. She sees its playful mirth, or hears its plaintive cries; she "seeks it in the morning," and "she goes to the grave to weep there." Its little toys are carefully laid aside as sacred mementos, to keep continually alive, that thrilling anguish, which the dying struggle, and last sad look produced; and though grief, like a canker worm, may be gnawing at her vitals, yet she finds a luxury in her tears, a sweetness in her sorrow, which none but a mother ever tasted.—*Genius of Temperance.*

The Wife.

How sweet to the soul of a man (says Hierocles) is the society of a beloved wife, when, wearied and broken down by the labors of the day, her endearments soothe, her tender cares restore him. The solicitude and the anxieties, and the heaviest misfortunes of life, are hardly to be borne by him who has the weight of business and domestic cares at the same time to contend with. But how much lighter do they seem, when, after his necessary avocations are over, he returns to his home, and finds there a partner of all his griefs and troubles, who takes for his sake her share of domestic labors upon her, and soothes the anguish of his anticipation.

A wife is not, as she is falsely represented and esteemed by some, a burden, or a sorrow to man. No; she shares his burdens, and alleviates his sorrows; for there is no difficulty so heavy or insupportable in life, but it may be surmounted by the mutual labors and the affectionate concord of that holy partnership.

The Way to be Forgiven.

The son of a minister had by some means excited the displeasure of his father; the father thought it right to be *reserved* for an hour or two, and when asked a question about the business of the day, he was very short in his answer to his son; an hour or more elapsed; the time had nearly arrived when the youth was to repeat his lesson. He came into his father's study and said, "Papa, I cannot learn my lesson except you are reconciled; I am very sorry I have offended you; I hope you will forgive me; I think I shall never offend again." His father replied, "All I wish, is to make you sensible of your fault; when you acknowledge it, you know all is easily reconciled with me." "Then Papa," says he, "give me the token of reconciliation, and seal it with a kiss." The hand was given, and the seal was most heartily exchanged on each side. "Now," exclaimed the dear boy, "I will learn Latin and Greek with any body;" and fled toward his study. "Stop, stop," exclaimed his father, "have you not a heavenly Father? If what you have done be evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, *I went to him first;* I knew, except He was reconciled, I could do nothing;" and with tears now fast rolling, he said, "I hope I hope, He has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation from that time till his death.—*Parent's Monitor.*

Maxims.

A Youth of Sin, is an Age of Sorrow.
Peace and Esteem are all that Age can hope for.
There are many Witlings, but few Men of Wit.
The Miser punishes a Robber every Day.
'Tis the Object of Ambition renders it laudable or criminal.
Much Learning shows how little Mortals know.
We rise in Glory as we sink in Pride.
Truth was never indebted to a Lie.
Wealth may seek us, but wisdom must be sought.
Virtue gives Pleasure and Eternal Reign.

PALACES AND POORHOUSES.—England is conspicuous for both of these!—she has more splended palaces, and closely-packed poor houses, than any other country in the world. The repairs of Windsor Castle cost five millions of dollars, and those of Buckingham House three millions more; and these extensive repairs were both going on at the same time for the use of the late King.—*Greens. Pat.*

Additional assurances on life to the amount of £500,000, were made in London within a few days after the Cholera was supposed to be in that capital.

MERCHANT TAILORS'

FASHIONABLE STORE.

Cheapside, No. 2. Lexington.

Williams & Wilson,

HAVE just received and are now opening, a new style and splendid assortment of

SPRING & SUMMER GOODS,

carefully selected by one of the firm, from the cities of New-York and Philadelphia, by the latest fashionable pattern cards from Paris and London;

CONSISTING OF

Blue, Black, Brown, Olive, Forrest Green, Invisible Green, Bronze, Plumb, Mulberry, Claret, Coffee Brown, Oxford Mixed, Steel Mixed, CLOTHS. Also, a splendid variety of Single and Double Milled CASSIMEERS, of every corresponding colour suitable to the shade of the cloths; New style summer Cloths of various grades and colours; fancy satin checked linen Drilling, Stockinett, vincent Card Merino, &c.; Superior style of Vestings, Gold and Silver tinseled; English silk Vestiing; fancy figured Silks, plain, black, brown, olive, &c.; variety of fashionable satin striped Mersailles; plain and fancy satin trimmed Stocks; Gloves; Cravats; Shirts; Dickeys; Collars; Pocket Handkerchiefs; Suspenders; Hose and Half Hose; and a variety of other tasty and fashionable articles too numerous to mention.

All of which they will sell on the very lowest terms for cash.—They pledge themselves that their work shall be executed in a manner and style not inferior to any in the United States, as they have personally received and made arrangements to receive all the advantages of the style and taste of the Eastern Cities. They return their thanks for the liberal patronage they have received, and solicit their friends to call and examine for themselves. All orders from a distance thankfully received and promptly attended to. Also for the trade, they will keep a full assortment of trimmings to sell at the lowest wholesale rate. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, can obtain it of us, as we are his agents.

Latest Fashions just received.

Lex. April 17—42-tf.

CENTRE COLLEGE.

THE Summer Session of this Institution will commence on Wednesday the 25th of April next, and continue twenty-two weeks. The course of study will be as extensive as in the best regulated Colleges. Tuition fees in the College Classes, $30—and in the Preparatory Department, $24, per college year, payable half yearly in advance. Whole expense of board, washing, lodging, fuel and lights, estimated not to exceed $100 per annum.

THE FACULTY CONSISTS OF

Rev. JOHN C. YOUNG, A. M. PRESIDENT, *Professor of Mental and Moral Philosophy, Logic, Political Economy and Belles Lettres.*
JAMES M. BUCHANAN, A. M. *Professor of Mathematics, &c.*
Rev. WILLIAM L. BRECKINRIDGE, A. M. *Professor of Ancient Languages.*
THOMAS C. NICHOLS, A. M. *Principal of the Preparatory Department.*

Centre College is situated in the immediate vicinity of Danville, a quiet and retired village, where there are few temptations to seduce young men from their studies, or allure them into vicious habits. The town and surrounding country are remarkably healthy. Danville is ten miles distant from Harrodsburg Springs, the favorite watering-place of persons from the South. The proximity of these Springs, affords to parents from that quarter, a favorable opportunity of occasionally seeing their sons who may be placed here for education.

The fact, that for years past, there has been a very preponderating religious and moral influence in the College, and Village, presents a strong inducement to Parents and Guardians to send their sons and wards to this place, as affording a strong guaranty for the safety of morals, and correctness of habits.

During the last year, a large addition of Philosophical and Chemical Apparatus, has been received from the Eastward.

The Annual Commencement, at which Degrees are conferred, will be held at the close of the Session.

D. G. COWAN, *Secretary.*

Danville, Ky. March 30th, 1832.

CLASSICAL & SELECT SCHOOL.

Mr. G. Whipple

PROPOSES opening a School, for Males and Females, in the new building, nearly opposite Van Doren's Collegiate Institute.

Having had experience as a Teacher, in one of the best institutions in the State of New-York, he flatters himself he shall be able to give satisfaction to those parents who may entrust him with the education of their children.

TERMS.

Reading, Writing, and Spelling,	$3 50 per qr.
Arithmetic, Book-Keeping, English Grammar, and Geography,	$4 50 "
History, Ancient and Modern, Rhetoric, Logic, &c.	$5 00 "
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	$6 00 "

REFERENCES.

Rev. N. H. HALL,	Dr. J. SCOTT,
Rev. B. O. PEERS,	T. T. SKILLMAN,
J. M. McCALLA, Esq.	A. T. SKILLMAN,

The first quarter will commence on Monday the 26th inst.

Lexington, March 12th, 1832. 37-tf.

JOHN H. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds. (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

Lexington, November 30, 1831. 22-tf.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35-3m

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. Al of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sal*

Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia,* and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods.

G. CHRISTY.

Lexington September, 7 1831. 10-tf.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts. and opposite Beer's Tavern, Louisville, Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞ Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents perannum, payable within the year,—or *Two Dollars,* if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.